THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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GREAT intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form.

—H. P. BLAVATSKY

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A U M

After justice is lost, then arises the doctrine of rituals.
—LAO TZU

THEOSOPHY

Vol. XLVII September, 1959 No. 11

TRUTH AND ITS IMAGES

BENEATH the troubled waters of the life of inquiry—the pursuit of truth is inquiry, and inquiry continually leads to new encounters and struggles—there runs a current, not always felt, but nevertheless there, of accumulating calm and increments of strength. It must be so, else the law of evolution or growth were not a fact.

The quality of this growth might be put by saying that the individual comes to be more of a spectator, while not diminishing his life of action. He is less touched by the sound and the fury, however it rages over and around his head. It is as though some aspect of the personality dies, or gives way, rather, to a perception which makes personal concerns unimportant—like dead leaves which flutter to the ground in an autumn breeze. A weight is lifted—not *all* weight, but one or another that has been oppressive or confining. The vastly satisfying freedom of an experienced impersonality, once known, can never be let go.

There can be no vanity from such perception, since it comes at a level where vanity is what its name implies—vain and useless. It is this experience, of course, which lies behind all our longings for a higher life. The breath of freedom, the whisper of egoity, the touch of undemanding love—these are movements of the soul which pass in subtle figures to and fro, throughout our lives. They constitute the metabolism of our inner being—what we try to talk about but can never quite express.

From the beginning of aspiration, this inward being overshadows our life with its luminous penumbra. The poets sometimes give articulate expression to the motions of the soul, but it is in the silences of being that the authentic voice of the soul may sometimes be heard. It is the

upright presence of an unwanting understanding which speaks to us of the fulfilled reality that is the timeless being of every man.

This secret promise the arts sometimes record. The artist is never satisfied, and rightly, since the medium in which he works can never embody wholly the dream of his heart's desire. But the longing for transcendence is there, in the sound, in the form, and in the patience of measure, the enthusiasm of climax.

So with the whole of culture—it is all one vast pæan of hungering after the truth, and the record of the relative truths, rightly understood, which typify, though they cannot contain, the higher realization. In a moment of understanding between friends is represented the harmony of the heavenly spheres. In the agony of a single birth is captured the stark emotion of an age of pain.

But what is difficult—what all intellectualizing and "explaining" offends against—is the spontaneous character of knowing and of true being. It is this which makes men forever rebels against all forms and schools of learning—against, indeed, the very phrases of traditional expression. A temper of our highest being declares that we shall accept no counterfeits, no substitutes for the real thing.

This is the pain, the writhing resistance and the furious frustration of the personal nature. It knows it must live beyond itself. Here, surely, is the meaning of some dramatic instances of insanity—that the personality cannot abide its own limitations; having tasted, somehow, of the nectar of the gods, it will not wait, it will not accept anything less. And yet the animating principle of the personality cannot have commerce with the Gods. At once, it knows too much and too little; hence the Promethean fire is turned against itself and consumes the earthly fuel. The man goes mad.

Too often, what is lacking in the angry contortions of the rebel is an understanding of the role of the teacher. He will have no teachers, he says; he will do it all himself. That he will have to do it all himself is a law of nature; it will be that way, however he comes at last to know. But the teacher can show a certain order, point to certain necessities in the learning process, and illustrate the various sources of confusion.

A teacher is like a view of the horizon, plus the warm friendliness of one who understands the difficulties along the way. But there is no teacher who is not in some way, however small, a colleague, since all growth in nature is a working together of the forms of life. To think

of the teacher as a "dispenser" of wisdom is to warp the picture into an artificial relationship. It is to inject the personal into the impersonal and thus to make an image of a principle, while the principle is lost.

There is the man and there is the end, and there is no difference between the two, except as conception makes it so.

The centuries flow by, the soil made into a dark humus by the blood and the tears of countless sufferers who look to the sky, to a system, a leader, or a machine to bring them release. Always it is an end which is beyond them, outside, something to be reached, something that will *give* surcease. But there is nothing to be reached, nothing that will give anything. It is all within—even the world outside was born within and has its being from our hearts and minds. The gods and the high Himalayas, the seas and the desperate men who die filled with fear and hate—all this is from within. The very structure of the universe, the music of the spheres and the balanced tensions of the planets and stars —it is in ourselves, even as the truth about all these things is in ourselves. We are not great and we are not small, we need have no pride nor any anxiety. There is nothing to measure a man by, for he is the principle of measure, the maker of every rhythm and the continuity of time itself.

So every representation of the archaic truth has been both the story of the universe and the signature of the human heart. It cannot change. No more than the pattern of the crystal, the song of the lark, or the attraction of opposites can change, can the truth about the nature of things alter. Truth is the reflection of the universe of life in the symmetrical organ of self-consciousness—the *Manas* that is free from the attachments of time and place. With every attachment that breaks, a little more of the truth is seen, until at last the vision is complete.

Law of Truth

There is so much superstition and hypocrisy around that one is afraid even to do the right thing. But if one gives way to fear, even Truth will have to be suppressed. The golden rule is to act fearlessly upon what one believes to be right. Hypocrisy and untruth will go on in the world. Our doing the right thing will result in their decrease, if any, never in their increase.

—Mohandas K. Gandhi

"THEOSOPHIST" EDITORIAL NOTES

Science—Pro and Con

IT becomes of the utmost necessity for us, under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well-marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state, yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics; and those *transcendentalists* who, mocking at the majesty of truth and fact, fly into the face of logic by saying that "nothing is impossible to God"; that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law whenever it pleases him, etc.

In one sense, every Buddhist as well as every Occultist, and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of Force. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or Spirit? If the latter is something—it must *be* material, otherwise it is but a pure abstraction, a *no*-thing. Nothing which is capable of producing an effect on any portion of the physical—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day—could produce *no* effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate a miracle, which is an absurdity.

(February, 1883)

Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *fœtus* matter. It followed a law, and therefore could not help the entanglement to occur.

We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even

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Note.—These excerpts, revealing the constant depth of H. P. Blavatsky's thinking, first appeared in editorial notes and articles in the *Theosophist*.

to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence.* It is the *negation* of every affirmation and of all that is.

No one ever held—as far as we know—that *Spirit* could be *annihilated* under whatever circumstances. Spirit can get divorced of its manifested matter, its personality—in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit.* Otherwise, it would be a *puzzle* indeed. (January, 1883)

The Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of *Radiant* matter discovered by Mr. Crookes, and that three are to be yet discovered in the West. *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING. (July, 1883)

For us there is no *over-soul* or under-soul; but only ONE—*substance*: the last word being used in the sense Spinoza attaches to it; calling it the ONE *Existence,* we cannot limit its significance and dwarf it to the qualification "over"; but we apply it to the universal, ubiquitous Presence, rejecting the word "Being," and replacing it with "*All*-Being." Our Deity as the "God" of Spinoza and of the true Adwaitee—neither *thinks,* nor *creates,* for it is *All-thought* and *All-creation.* We say with Spinoza—who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: "Extension is visible Thought; Thought is invisible Extension." For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya.* The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being—but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving and breathing even during its long Pralayic Sleep. (December, 1883)

Science does not call electricity a *force,* but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature, is long, and many are the

names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart, warns his readers (see *The Forces and Energies of Nature*) that their enumeration has nothing *absolute,* or complete about it, "representing as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.*" So great is that ignorance, indeed, that treating upon heat, a mode of motion far less mysterious and better understood than electricity, that scientist confesses that "if heat be not a species of motion, it must necessarily be a species of matter," and adds that the men of science "have *preferred* to consider heat as a species of motion to the alternative of supposing the creation *of a peculiar kind of matter.*"

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists—"a species of a peculiar kind of matter"?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle is—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high-priests, confesses her ignorance as to what is properly Force and what is Matter. * * *

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, &c.,—yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins. Science, while rejecting metaphysics, and relegating it through her mouth-piece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run race on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter, being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves sub-dividing a

grain of sand to the ultimate molecule they call oxide of silicon, they have no *real* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they can not), the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision, into something else—they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and—failed.

How can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called "elementary atoms" are not in their turn compound bodies or molecules, which, when analyzed with still greater minuteness, may show, containing in themselves, the *real,* primordial, elementary globules, the *gross* encasement of the still finer atom-spark—spark of LIFE, the source of Electricity—MATTER still! * * *

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist"* teaches us—*ergo* it cannot be *matter.* Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle, to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampere's discovery that electric currents, running in opposite

* The correspondent to whom this article is a reply.—Eds. THEOSOPHY.

directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes' "radiant matter" or—as it is now called—THE FOURTH STATE OF MATTER. * * *

As Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there is beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gases is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*" This is RADIANT MATTER. And still beyond lies the source of electricity—still MATTER.

Now would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes,

and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary—for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—"a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without." To this the Occultists might answer, "if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies." * * *

This is why, while science is searching still and may go on searching forever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself.* "Purush" is non-existent without "Prakriti"; nor can Prakriti, or plastic matter, have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organised tissues, are indeed "an unstable arrangement of chemical forces," *plus* a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE:—Spirit or Force at its *negative,* Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Swabhavat or INDESTRUCTIBLE MATTER. * * * The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akasa* that same cosmic matter, but still more imponderable—its spirit, as it

were—*"Prakriti"* being the body or *substance,* and "Akasa-Sakti" its soul energy. (January, 1882)

Spirit is not "sublimated matter," in our opinion. Matter or manifested *prakriti,* however sublimated or refined, is but an emanation from Parabrahmam. The 7th principle of evoluted matter, as it is now technically called in theosophical phraseology, has of course its *latent* existence (which, when closely examined, amounts merely to a permanent possibility of its evolution) in this principle eternally. If the term matter, however, is used to mean that which is technically called Mulaprakriti, this principle may be described as material. But in our opinion this would be misleading. This principle is no doubt in one sense the remote *Upadana Karanam* [basic cause or "Causeless Cause"] of the Universe. Every object in the Universe is constructed out of the elements that emanated from it. But there is no entity in the Universe of which it is *immediately* the *Upadana Karanam.* (September, 1884)

In our age of freedom of thought and cheap paradox—party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do. * * *

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled "elementary substances," for which failure, probably, the latter have been named by her "elementary." And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged "primordial" atoms would be better specified under any other name but that one.

With all the respect due to the men of science, the terms "element" and "elementary" applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a "Kosmos," because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos*—the boundless infinite universe! So far, however, science admits herself that the words "element" and "elementary," unless applied to primordial principles, or self-existing essences out of which the universe was evoluted, are unfortunate terms; and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any* kind of essences except those which it can *see, smell, or taste.*" Professor J. P. Cooke tells us that "Science leaves all others to the metaphysicians" (*New Chemistry,* 1877).

This stern *pronunciamento,* which shows the men of science refusing to take any thing *on faith,* is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may all be wrong," he adds, "and there may be no such things as molecules (!) . . . The new chemistry *assumes, as its fundamental postulate, that the magnitudes we call molecules are realities; but this is only a postulate.*" We are thus made to suspect that the exact science of chemistry, as well as transcendental metaphysics, needs to take something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the "exact science" falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par.

"Aim of Knowledge"

All Nature is alive. Divine Power and Love pulsate through it continually. Neither Moses nor all the Prophets can help him who does not believe this. The One lies concealed in the Many. To realize this is not the beginning but the end and aim of all knowledge.

—Goethe

HYPNOTISM

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

NOTE.—This article was originally written for the New York *World*, at request, and was printed by Wm. Q. Judge in the *Path* for February, 1894. It was reprinted in THEOSOPHY for May, 1937.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have convinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from with-

out to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotism a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the

operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imagined the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by laws is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypno-

tize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practices true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

THE HIDDEN POWER

The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves; but it is the spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives, and modify their mode of manifestation according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organ. If the organ is faulty, the manifestation will be imperfect, but not the original power defective.

—FRANZ HARTMANN

"MAN PROPOSES, AND GOD . . . ."

IN the tradition of Christianity, the adage "Man proposes but God disposes" represents one of many understandable—if hopeless—attempts to bridge the gap between philosophy and chance. First penned by Thomas à Kempis in his *Imitation of Christ,* these words may also be seen to approximate a perception of that aspect of "karma" which, in H. P. Blavatsky's description, "sweeps away" the man who has unleashed the powerful effects of causes initiated long ago. It is certainly true that there are many times when a human being seems powerless to influence the course of his personal destiny, when the whole pattern of his existence is drawn by forces which he can neither presently understand nor control.

Yet here, as in so many other orientations of philosophy, the theosophic tradition moves to an opposite emphasis. Dispensing with the symbol, "God"—one poorly designed to convey a balanced conception of karma—the Theosophist would be inclined to say "Karma proposes, but Man disposes." And this because a teaching which holds man to be in the final analysis, a free agent, places Man and not God as the arbiter of destiny. Each one faces a kind of *nemesis,* so far as the errors of *kama-manasic* causation are concerned, but such a nemesis is the least of karma.

In the Second Proposition of *The Secret Doctrine* the first aspect of Karma is described in terms of cyclic law. Each cycle, whether manvantaric, racial or familial, represents a special arrangement of opportunities. And it is for the individual to determine how those opportunities are to be used. It is he who "uses up" the cycle in one way or another; it is he who "disposes."

There are many sorts of challenge for the human being, psychologically considered, but no challenge more persistent than that of "disposal." An immature humanity, clothed in bodies capable of much more than the indwelling psyche can manage to adjust to, proves its immaturity by waste on every hand. Waste of time, waste of material resources, waste of the possibilities of friendship—and, above all, waste of those cyclic opportunities which greater men would know how to use.

APPREHENSION AND COMPREHENSION OF TRUTH

I

> Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.,—all, in the ultimate, resting on sensation, which is Maya. Sensation, again, necessarily postulates limitation.
>
> Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of the ultimate Wisdom which transcends the ideas of Time and Space.
>
> (*The Secret Doctrine* I, 1-2 fn.)

EVOLUTION, in all its complexity, insofar as man is concerned, depends upon Mind—not the mental states, of endless variation, but the *awakening* of mind to knowledge of the nature of Self. The mental states are states of awareness, on whatever level of consideration: physical pain or mental anguish, pleasurable sensations or feelings of intense joy; moods, depressive or their opposite; and, not in waking state alone, but in sleep, and the in-between state of dreaming; in the totality of human experience.

The process of apprehension is natural in the life of mind. The babe, once the "birth vision" is past, has no comprehension of the life into which it is born—but how quickly it *apprehends* the relation between the causative cry and its effect, the demanded ministration!

We exist, much of the time, in an *atmosphere* of awareness: things are happening to, in, and about us of which little or nothing is known or understood; yet each moment impressions are received and an influence is carried. This vulnerable state of psychic selectivity, or elemental affinity, may cause us to fall into alignment with forces moving to *either* good or evil ends. At this level of experience there is no "reason" for anything, since no questions arise. The sense-mind, guided by stimuli "external to the Self," functions as a mechanism: its receptivity of impressions and sensations is involuntary; its response, spontaneous.

A limited or restricted area, whether by choice or from necessity, provides a *field* of awareness. In this field, "degrees" of awareness are remembered or recollected, comparisons and contrasts made; questions are asked and explanations sought. The restrictions or limitations of any field change constantly, depending on the "growth" of awareness.

A "wide" or promising field may serve a narrow, shallow mind; but the mind awake, the searching mind, will find "depth" at every point—will reach upward, outward, *and within.*

This field of the reasoning-mind is the area of determination. The mind is engaged in evaluating and passing judgment; from a given premise, it arrives at a "logical" conclusion; from a set of circumstances, which may be a mere fusion of experiences based on sensation, or through association of ideas, it draws some deduction and *makes a choice* which will lead to a further "set of circumstances." But at this level of awareness—the level of average humanity—the mind is stimulated by desires: petty, personal, distorting desires, or elevated desires, including the desire to know. "Behind will stands desire." The mind is also modified by each and every desire, and when under the domination of desires, the reasoning-mind is unpredictable. It is the slave-mind, the traitor-mind, harboring hates with complete justification, defying its own logic; a prey to ambitions, and filled with pride at personal achievement. This mind is "the great Slayer of the Real," of the *Voice of the Silence,* which adds, by way of counsel, "Let the Disciple slay the Slayer."

> During life the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and . . . may be added to or diminished, made weak or increased in strength, debased or purified. (*Ocean of Theosophy,* p. 47.)

Freedom from desire is the key to mind as a free agent—the knowing-mind. Motivation through the moral sense of responsibility, the *duty* to learn life's lessons, and the sense of obligation to "use what knowledge is gained for the welfare of all" will cause the knowing-mind, the discerning mind, to wake to Self-perception—perception of the essential Unity of all. With such quickening of perception a *vehicle* of awareness grows, an *informing* body of Knowledge,—its growth facilitated by evidence "internal to the Self."

At this level of mind there is, as it were, an atmosphere of *spiritual* awareness of perception—the intuitive sense is awake, but not always clear. Emotions disturb it; dissecting analyses are a hindrance to its synthetic mode of functioning; doubts and fears destroy its natural development.

Intuition as a faculty can grow only through constant exercise in a *field* of spiritual perception. "To live and reap experience, the mind

needs breadth and depth and points to draw it towards the Diamond Soul," says *The Voice of the Silence.* The adamantine quality of the diamond refers to the indestructibility of the soul, when it has mastered the knowledge of the mysteries of Nature, and of itself—the Knower.

What *draws* man's mind towards the "Diamond Soul"? The soul-aspect of his nature—his moral being. Between the mind of sense and the mind of soul there is a gulf far wider than the gulf between the living and the dead, and more real. Knowledge, alone, will "bridge" the gulf.

What steadies and normalizes the growth of intuition? An Ideal. A true ideal in the life of soul is a focus for the powers of Mind and Heart and Will. From "belief in the Reality of Self," faith is born—that faith "which proceeds from the *sattva* quality," defined in *Notes on the Bhagavad-Gita* as "the power to understand." The energy of that Faith feeds the fires of the mind, and keeps steady the light burning in the heart. And since demand on all the Powers is great—"Hold fast to that which has neither substance nor existence," says *Light on the Path* —the Ideal must be the loftiest. A high ideal, made a *living* ideal by the aroused Spiritual Will, will bring the Soul to that point where there is neither height nor depth nor dimension—"the Point whose center is everywhere, and circumference nowhere."

Snow-capped peaks cresting the mighty Himalayan Range present to the eye both heights to be scaled and the broad base which nature provides. Among symbols for the devoted mind to contemplate, the pyramid most fittingly suggests the existing ideal of the Theosophical student, and the all-inclusive basis upon which it may rest: the Three Fundamental Propositions of *The Secret Doctrine.* They serve as guide and compass in the field of spiritual perception. Briefly stated, they are:

> (*a*) The ONE REALITY which antecedes all manifested, conditioned, being; its *dual* aspects in the conditioned Universe. (It is beyond all thought or speculation.)
>
> (*b*) The absolute universality of the law of periodicity.
>
> (*c*) The fundamental identity of all Souls with the Universal Over-Soul; the obligatory pilgrimage for every Soul through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term. (The acquirement of individuality—an independent [conscious] existence—by ascending through all the degrees of intelligence . . . From the human-stage, ascent is by self-induced and self-devised efforts.) *The pivotal doctrine of the Esoteric philosophy*

admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

Apprehension of the Real, the Universal, the Fundamental is not always striven for as such. The artist apprehends sources of beauty; the poet "touches" infinity; the philosopher, with increasing clarity and surety, perceives *beyond* the show of things. But apprehension of Self—the Perceiver, the Knower—comes *pari passu* with growing awareness of Individuality. Consider the wealth of implications in the italicized statement above, concerning the "pivotal doctrine."

Karma is the "pivotal" doctrine—the central, cardinal, crucial "point" of the esoteric philosophy. It is *central* to every theosophical idea; it is *cardinal,* for upon it all the doctrines of the esoteric philosophy turn or hinge or *actively depend;* it is *crucial,* for it always implies a crossing or dividing of the ways and suggests a test or trial involving the determination, not of an issue or outcome, but of a course or direction.

The pivotal doctrine of the esoteric philosophy "admits" no privileges or special gifts in man . . . That only is *admitted* which is compatible with Law, governed by Law, bound by Law: as inevitable effect is *bound* to eventuate from given cause. And in THAT which "contains all and everything,"—what an anomaly to think of "privileges" or special gifts! What possibility of exception in a Universe of Law?

Privilege, being a special right, implies "advantage over others," and a Grantor of the privilege. Gift, too,—natural or supernatural—implies a Giver—a giver of something acquired altogether independently of oneself, through no exertion of one's own. Is this compatible with Law? Whatsoever could be exclusively granted to one—a peculiar right—could also unconditionally be taken from another. Is there justice in this? That *only and totally* comes to man which is "won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

Who, or rather What, is the Ego? The answer to this question reveals what lies within the concept of the acquirement of Individuality. These *Secret Doctrine* statements suggest a few ideas:

"Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the

stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

"Those who 'descend and ascend'—the incarnating Monads, and men striving towards purification and 'ascending,' but still not having quite reached the goal—may cross the 'circle of Pass-Not,' . . . when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO, merges thereby into the One Essence.

"It is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity . . . The phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity . . . So long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things-in-themselves* (*or Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL . . . is scaled the peak of Omniscience.

"Every time the immortal *Ego* incarnates it becomes as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness."

YOUTH-COMPANIONS ASK— AND ANSWER

IF one wishes to confirm his belief in Theosophy, can there be any benefit derived from delving into the beliefs of the widely followed religions? In doing so, perhaps one would strengthen his desire for a more profound truth.

(*a*) I question whether one can really learn anything from anyone or anything when the initial attitude is one of attempting to "prove" or confirm one's present beliefs. If one is concerned with confirming, he will see only that which he wants or needs to see in order to strengthen his preconceived conceptions of truth. One in this position is hardly able to view with objectivity the rationale of other systems of thought, as he might well strive to do.

It is certainly true, at a certain point, that in order to define more fully what one *thinks* he knows, he must communicate and participate in the sharing of ideas with others who may not think the same as he. But in order for this sharing to *add to* one's quest for "a more profound truth," one must be genuinely interested in finding out what others think and why, and where their beliefs help and lead them. Only when one is honestly interested in finding some point of understanding and communication with another can he learn and grow.

The point, here, is perhaps aided by the example of young Theosophy School children, of ages anywhere from 6 to 16, or beyond. Whenever friends of Theosophically educated children are brought to class to find out what Theosophy is, the teacher can't help but feel that something of the attitude and practices of the Ammonius Saccas School and the environment of the original T.S. is missing in Theosophy School if the attitude of the Theosophical children is one of nothing but trying to *prove* why Theosophy is absolutely better than anything else, and either tearing down the "outsider's" religion or just plain being uninterested in finding out what he can about it and why so many people seem to find that particular religion helpful. We can see here, clearly, that if a person is truly confirmed in his beliefs, as far as he can be at that point of understanding and evolution, he is not compelled to prove anything to anybody; on the contrary, is hoping to expand his working principles further by wider application in understanding the unknown.

The Theosophical student is in such a precarious situation: he has Truths presented to him, and yet they are not truths all by themselves, but only become truths with usage and understanding and application. The path of the Theosophical student is one of continuous wonderings and re-evaluations, tearing down of old, worn-out beliefs and the re-building of newer, broader, more mature attitudes which bring him closer to universal truths. He can never sit back and feel complacent in his "confirmation" of his beliefs, but must always press forward no matter what the cost to him personally.

Why are people not honest?—completely honest? We all lie a little every day in small ways. Why can't people say what they really mean? It seems a little ridiculous the way people so carefully hide their feelings.

(*a*) The basic reason why people feel they must lie, either consciously or unconsciously, is because the goals of the "personal" man are more often than not opposed to the goals of the "impersonal" man. And since man works through the personal, and is "closer" to it, in a sense, than to the higher in him, he feels he must rationalize and show why his lower motivations are really "higher."

There are all sorts of reasons why people feel it necessary and justifiable to "lie" a little, or even sometimes a great deal. Not very many of us like to hear what another feels to be truth, especially if it is about ourselves and is not wholly complementary. It is easier to get along with people if we taint the truth just a bit, makes living easier for everyone all the way around. Since this is the background of almost every adult and the environment of almost every child, it is easy to see why it might actually become difficult for one to really know how to *be* honest, and what honesty is.

To be honest, one must be impersonal, not in the sense of not caring about others or even himself, but impersonal in the sense that he can actually distinguish the principles involved from the personal biases of the individuals. This is never easy. All one can do is *try* to work in this direction, and if he is ever aware of a chance between viewing and acting from the standpoint of personal preferences, and viewing and acting from what he conceives the basic issues or principles to be, he has a fine opportunity. It often takes a great deal of courage to be impersonal, and act accordingly—to be fair and just and "loving" and interested, all at the same time.

THE CENTRE OF UNITY

THE LOGOS is the manifested deity with every nation and people. It is the outward expression, or the effect of the cause which is ever concealed. Thus speech is the Logos of thought. Hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense. The first *beginning* of a Manvantara opens invariably with the unknown and *passive* Deity from which emanates a certain active power or virtue, the mystery that is sometimes called Wisdom, sometimes the Son, very often God, Angel, Lord, and Logos. The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this Wisdom as male and female.

The Secret Doctrine admits a Logos or a collective "Creator" of the universe, a Demi-urgos, in the sense implied when one speaks of an architect and the creator of an edifice. The universe was evolved out of its ideal plan, upheld through eternity in the unconsciousness of that which the Vedantins call Parabrahm. The plan was furnished by the Ideation of the universe, and the constructive labor left to the hosts of intelligent Powers and Forces. These are the aggregate of the Dhyan-Chohanic and other forces, dual in character, composed of the irrational brute energy inherent in matter and the intelligent Soul or cosmic consciousness which directs and guides that energy, and which is the Dhyan-Chohanic thought reflecting the Ideation of the Universal Mind. Akasha, it is taught, is the universal space in which lies inherent the eternal Ideation of the universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the First Logos, or expressed thought. That is why it is stated in the Puranas that Akasha has but one attribute, namely sound. For sound is but the translated symbol of Logos—"Speech" in its mystic sense.

Eastern Occultists call the Abstract ALL the "Causeless One Cause," the "Rootless Root," and limit the "First Cause" to the Logos, in the sense Plato gives this term. Parabrahm and Mulaprakriti are One, in reality, yet two in the universal conception of the manifested, even in the conception of the One Logos—IT appearing from the objective standpoint of the One Logos as Mulaprakriti and not as Parabrahm; as

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NOTE.—Collated from theosophical texts.

its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute. In our conception the idea of absolute Unity would be broken entirely had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains IT within itself. When the hour strikes and primordial substance becomes receptive to the Fohatic impress of the Divine Thought—the Logos or male aspect of the Soul of the World—its heart opens, it differentiates, and the *three* (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of the Trinity and the Immaculate Conception. The first and fundamental dogma of Occultism is the universal Unity or homogeneity under *three* aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects.

In order to obtain a clear perception of *That,* the unrevealed Deity, one has first of all to admit the postulate of a universal, omnipresent, eternal Deity in Nature. Secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the *septenary symbol* on the terrestrial plane of the One Great UNIT—the Logos—which is itself the "seven-vowelled" sign, the Breath crystallized into the WORD. He who believes in all this has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs. He has to attribute as we do to each planet and to each constellation an influence which . . . "is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it; who in his turn is capable of influencing men and things which are found in harmony with him and with which he has any affinity," in the words of Ely Star, a French Occultist.

Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the earth has its seven Logoi—the emanating rays of the one "Father-Ray"—the Protogonos or the manifested "Logos"—he who sacrifices his *esse* (or flesh, the universe) that the world may live and every creature therein have conscious being. It was god, the Logos (synthesis of the Host) who, presiding over the genii, became the first Shepherd and leader of men. Thus it is taught that Lucifer, the spirit of intelligent enlightenment and freedom of thought, is metaphorically the guiding beacon which helps man to find his way through the rocks and sandbanks of life, for Lucifer is the Logos in his highest, and the

"Adversary" in his lowest aspect—both of which are reflected in our *Ego.* In "Prometheus Bound" the *crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the Heavenly Man, who incarnated in humanity.

The Logos of every Cosmogony is the unknown Light, with which the Logos is said to be coeternal and coeval, reflected in the "First-Born"—the Protogonos; and the Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor gods will be divided into seven aspects. . . . It is Purusha, Ahura Mazda, Osiris, etc., and finally the gnostic Christos, who is . . . Wisdom the *"Word."* The gnostic Sophia, *Wisdom,* is the Holy Ghost and the Creator of all, as in the ancient systems. She is the Mother of all.

The "Father" is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers. Aditi and Vach, Venus, Isis, Ister, Eve—are all the "Mothers of all living" and "of the gods." Cosmically and astronomically all the male gods became at first "Sun-gods," then, theologically, "Suns of Righteousness" and Logoi, all symbolized by the Sun. They are all Protogoni (the first-born). In astronomy Mercury is the son of Cœlus and Lux—of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the messenger of his Father Jupiter, the Messiah of the Sun. In Greek his name "Hermes" means among other things, the "Interpreter" of the "Word" by mouth; the Logos or VERBUM. When mortals shall have become sufficiently spiritualized, there will be no more need of forcing them into a correct comprehension of ancient Wisdom. Men will know then that there never yet was a great World-reformer, whose name has passed into our generation, who was not a direct emanation of the LOGOS (under whatever name known to us), i.e., an essential incarnation of one of "the seven" of the "divine Spirit who is sevenfold"; and who had not appeared before, during the past cycles.

The "One" and the "Dragon" are expressions used by the ancients in connection with their respective Logoi. The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a seprent with its tail in its mouth—which symbolized not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the universe

from that fiery mist. The serpent is surely not a less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of the Psyche, the human soul. The Angels fallen into generation are referred to metaphorically as Serpents and Dragons of Wisdom.

The Dragon was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the Book of Hermes, Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a fiery dragon of "Light, Fire, and Flame." Pymander, the "Thought Divine" personified, says: "The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow (*Darkness,* or the concealed Deity). I am the germ of thought, the resplendent *Word,* the *Son* of God. All that thus sees and hears in thee is the Thought (Mahat) which is God, the Father (seventh principle in Man and Kosmos—Logos of the Greeks and the Avalokiteswara of the esoteric Buddhists). The celestial Ocean, the Æther . . . is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit. For these are not separated and their union is LIFE."

In the esotericism of the Vendantins, the Light manifested through the Logos (Eswara) is at one and the same time the Mother and the Daughter of the Logos (verbum) of Parabrahm. In that of the trans-Himalayan teachings it is—in the hierarchy of the allegorical and metaphysical theogony—"the Mother" or abstract, ideal matter, the Root of Nature. From the metaphysical standpoint it is a correlation of Adi-Bhuta, manifested in the Logos, Avalokiteswara. And from the purely occult and cosmical it is Fohat, the "Son of the Son" and androgynous energy resulting from this "Light of the Logos," and which manifests in the plane of the objective universe as the hidden as much as the revealed Electricity—which is LIFE.

Diagrammatically, the first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point called kabalistically the "Crown"—the second Logos. The third stage is the production of the first triangle, which is the third or manifested Logos—in other words the subjective and objective universe. Further from this manifested Logos will proceed the Seven Rays, which in the Zohar are called the lower Sephiroth and in Eastern Occult-

ism the primordial seven rays. Thence will proceed the innumerable series of hierarchies. The "Heavenly Adam" is the synthesis of the Sephirothal Tree, or of all the forces in Nature and their informing deific essence. In the diagrams the seventh of the lower Sephiroth—Malkuth, the Kingdom of Harmony—represents the feet of the ideal Macrocosm, whose head reaches the first manifested Head. This Heavenly Adam is the *natura naturans,* the abstract world, while the Adam of earth (humanity) is the Deity in its universal essence; the latter the manifestation of the intelligence of that essence. In the real Zohar—not the fantastic and anthropomorphic caricature which we often find in the writings of Western kabalists—there is not a particle of the personal deity which we find so prominent in the dark clothing of the Secret Wisdom known as the Mosaic Pentateuch.

"Thought and language are identical," said Professor Max Müller, adding to this the reflection that thoughts which are too deep for words do not really exist at all. But this is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. *Logos* is both reason and speech. Language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Hence the "picture-writing," the symbol and glyph used by all antiquity, and all the names signifying the heterogeneous aspects of the manifested VERBUM.

Ahriman of the Zoroastrians is the manifested shadow of Ahura-Mazda, himself issued from the "boundless (circle of) Time" or the Unknown Cause. The six Amshaspends (seven with himself, chief of all), the primitive spiritual Angels and Men are collectively his Logos. Again, it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom. Kwan-Shai-Yin is identical with and an equivalent of the Sanskrit Avalokiteswara, and as such he is an androgynous deity, like the *Tetragrammaton* and all the Logoi of antiquity. The Logoi, like Jupiter or Zeus, Son of Kronos-Saturn ("Infinite Time"), in their origin were represented as containing both potencies, male and female. In the Indian Pantheon the double sexed Logos is Brahma, the Creator.

LEAVE THE DOOR OPEN

"Cast no one out of your heart."—W. Q. Judge.

THE student of Theosophy has always been encouraged to appreciate the proper choice and use of words. He finds a mantramic value in certain quotations from the teachings—rather especially, perhaps, when reading, "Let us learn to use with care those living messengers called words"—and he in time hopes to acquire the habit of choosing the best expressions to convey his meaning, placing emphasis where needed; and he also strives to avoid the use of words or passages which might be misunderstood.

One of the words which the theosophist learns to use sparingly, if at all, is "disappointment." If we must use this term, let us employ it in a temporary sense only, realizing that most disappointments, to the continuing entities which we are, are really only "deferred payments."

Disappointments occur in the daily life of most people, accompanied by their alter egos, regrets. Theosophists are not immune to disappointments, though, knowing what they do, they should be. When things go wrong, when our efforts fail to bring about the desired results, we are prone to say, "I am disappointed; I have lost faith in my friend; I did my best and nothing came of it and I am sorry I wasted my time." In most of these cases we fail to place the responsibility for our feeling where it belongs—upon ourselves. If the Masters were subject to the kinds of disappointments we experience, they could have been made desolate hundreds of times over the failures of those to whom the prosecution of the Theosophical Movement was entrusted, but "disappointment" is seldom used in their vocabulary.

We can be so involved in the failure of persons to bring about the conditions we desire that we overlook the fact that Karma takes care of all things, even though it rarely does so at the time and place we hope for; hence, if we have neglected "firm reliance on the Law," we are disappointed. There was once a song titled, "I want what I want when I want it," and this was parodied by another, "You'll get what you get when you get it!" Facetious, but expressive of an occult truth.

Do we ever find expressions of the kind of disappointment *we* feel in the writings of H.P.B., Judge, or the Masters? There is sadness, perhaps, but the sadness of compassion, not of disappointment. They may

feel sorry for us, but never for themselves, and if we could learn always to be sorry for those who have failed us we would rarely know disappointment. We find Mr. Judge saying, "It is true that _____ suffered from my cold feelings, I wanted the best from her and got her worst," but he did not say that *he* was disappointed nor that he felt sorry for *himself.* And, speaking of the Masters: "They have watched *sadly* the decay of those who had no power to resist the cyclic law of rise and fall." That Mr. Judge, on rare occasions, used words that conveyed the idea of disappointment is a fact, but always his context showed that his use was not the same as ours. "It is a fearsome thing to disappoint the Soul," when employed by Mr. Judge, indicates that it is *we* who disappoint *ourselves.*

There are some who have said that they were disappointed in Theosophy; they have been disappointed *in what they have believed to be Theosophy.* These, or any who might fear disappointment in the philosophy, should learn that Theosophy cannot possibly disappoint. People may be disappointed in the results they hope to gain from the study of Theosophy, especially if they look for what they can get from it *for themselves.* Those who use the teachings to "fit themselves to be the better able to help and teach others," will seldom know disappointment. And, in either case, we should know that Theosophy, being a body of knowledge and not a thinking being, can neither disappoint nor elate. As one of the Aphorisms on Karma states, "The action of Karma may be known by calculation from cause to effect, and this calculation is possible because *the effect is wrapped up in and is not succedent to the cause.*" It is for this reason that Karma is said to be exact and unerring. If the realization of this truth governed all our thoughts and actions, we could place ourselves above any disappointment.

Now, how do these circumstances which we consider as disappointments come about? In hundreds of ways, if we permit. We see a promising student who could, we think, become a real worker for Theosophy, drift away into an association with companions who are fools, and we are "disappointed." We see the immediate effect of his abandonment of the teaching and practice, and we are saddened, but what we do not and cannot see with our limited personal vision is a truly devoted worker for the Cause, in some future incarnation, as a result of lessons learned from the wrong course taken. It could have happened to any one of us, and very probably has happened to many.

A sum of money is promised for support of Lodge work, but the prospective donor "changes his mind," and the gift does not materialize. We are disappointed in this, but we are not cast down by the receipt of a donation from an unexpected source, even though we cannot connect it as the belated result of an unfulfilled impulse of the past. We depend upon someone to do a certain work and he is not there at the appointed time and place and another has to act in his stead as a "pinch hitter." We are disappointed in the one who fails, but surprised at the success of the pinch hitter, not knowing what disappointments the latter may have caused in the past, nor what he learned from his failures.

And, if we think we have been disappointed by such or similar happenings, what parts may we have played in bringing about such disappointments? It isn't always the other fellow's fault, and if we analyze our disappointments we may find that some of them may "belong to us." If we have worked with an earnest inquirer and have seen him choose an antithetical system in preference to Theosophy, could it be that we preached where we should have promulgated, that we dwelt on errors where we should have emphasized similarities, or that we attempted to advise where we should only have suggested? If we fail to convict ourselves of any of these mistakes, there is still the chance that we indicated the disgust we would feel if the choice were made. If so, we closed a door that should have been left open.

As we continue to learn from Theosophy, our attitude toward disappointments and those we think cause them is sure to change. We cannot close the door against those we think have failed; in the scheme of Universal Brotherhood based upon Spiritual Identity, they are our Self. We, too, have failed, frequently and miserably. Under our old forms of thought, we might have said, "Mr. Blank is a fraud and a cheat, I want nothing more to do with him." We are not likely to *know* that Mr. Blank is a fraud and a cheat if we have not ourselves undergone some experience in fraud and cheating. The teachings of Reincarnation and Karma are, of necessity, the teachings of *continuing relationships,* so we cannot really refuse to have anything more to do with anyone, except during conditions which may temporarily separate us, through behavior, death, or other causes.

In a certain locality there was a house, in the front window of which was placed a large plaster horse. The story is that in that household

there was a little boy who had on two occasions strayed away from home and was lost, but he found his way home by remembering that he lived in a house where there was a white horse in the window. That boy, in later years, ran away from home and was never found. The white horse remained in the window as long as the parents lived, as a symbol of their hope that the lost one would one day remember and return, knowing that he would be welcome. It is that sort of hope, based on soul experience, which makes us refuse to be disappointed in the supposed failures of those other selves who are our Self, and who will be welcome, *when,* not *if,* they come "home" again. And, if we feel "at home" in Theosophy, let us remember that we did not arrive there by our own unaided efforts, that we came through many doors that had been left open for us by the very ones we had "disappointed" many times.

One Cultural Opportunity

The days of cultural tribalism are over; we have no more separate cultural universe. East and West have come together, never to part again, and they must settle down in some kind of peaceful coexistence which will eventually grow into active, friendly co-operation. That is essential for the future of the world, the welfare of the world itself. There are many ideas about East and West which are somewhat misleading in character. There are some people who argue that the East is mystically minded and the West is empirical in its outlook, one is more religious, the other is more scientific, but these distinctions have arisen only in recent times. . . . East and West are not categories indicative of different forms of consciousness or different systems of culture. They are aspects of every human being—religious and scientific, spiritual and rational. They represent two sides of human nature, but sometimes the emphasis is more on the religious side, sometimes more on the scientific side. The distinction is only one of distribution of emphasis. . . . We should not, therefore, look upon these expressions, these large generalizations, as more than working hypotheses.

—Sarvepalli Radhakrishnan

THE SKANDHIC PERSONALITY

THE word *skandha* is defined literally as "bundles" or groups of attributes. There appear to be, according to theosophic teaching, several sets of them, inhering in the personal man. The most important skandhas, says Mr. Judge, are in *Kama,* or the principle of desire throughout nature. Have they, then, shape, size, habits, disposition? If they form a part of human nature, how do they reside in man? What have skandhas to do with the law brought forward that each thought, as it emanates from a thinking brain, coalesces with an elemental force of one or another kind and has a life-span proportionate to the energy which gave it birth? (Skandhas have been defined also as "lives, or life-atoms, plus their tendencies.")

The reincarnating Ego, having exhausted the sets of psychic energies which carried it into the post-mortem condition of existence, is said to be once more drawn into birth among mortals. The attraction "back" is that of magnetic and other affinities, of unspent karma of merit and demerit, inhering in the groups of attributes and tendencies previously formed and awaiting their master and creator in the sphere of earth-life. These various sets of skandhas are organized again into the sheaths provided by the action of Ego and parents, and constitute thus the ready basis for the activities of the coming sojourn; that is, the seeds of such sojourn. This basis or body contains, then, the qualities translated as form, perception, consciousness, action, and knowledge. Together they prepare the evolution of the entity himself, constituting the vehicle of his journey into self-consciousness.

In other terms, these skandhas are the "good" and the "evil" of one's life. All the varied emotions of a lifetime spring from the seed-form at birth, which is variously developed as the Ego uses that form of expression. All the illnesses of body are due to the coming to fruition of sets of the skandhas. All the illnesses of mind characterizing egoic rather than animal perception rise from the appropriate skandhic lives with their tendencies. We affect them every moment throughout a lifetime, and they affect us. This can not be properly understood by the student who leaves out of account the theosophic teaching that the flesh body contains in it a principle of desire, that "diseases of the flesh" are primarily those of desire. And that both desire and all sense perception

and consciousness, and life of body and vitality, focus first in the astral field, the electro-magnetic builder, which is thus the real personal mortal.

The ancient skandhic seeds, inhering in mind or astral part, come forth in their proper cycle and express themselves "as physical diseases as well as those purely mental." This law, stated so simply as to be easily overlooked, contains the entire theory on which medical research should be founded. In those seeds which sprout as diseases "purely mental" is laid bare the cause of the whole "psychiatric" field of this century. Those expressing themselves as physical ailments and disease, entirely cover the remainder of this aspect of human misery. The attributes of love and hate common to all lower forms of life, as well as to human life, are lodged in the skandhas. The skandhas of patience and impatience, of likes and dislikes, sway the mind, influence the Thinker, and even the discriminating principle which is beyond. The lower sets influence the higher sets; illness of body continued may change the moral outlook so as to make it of the quality of dark *tamas,* or saintly *sattva.* And as each such thought, thus morally guided, influences the levels of life below the human, for good or ill, so is man himself influenced by those same qualities attracted from out the greater cosmos by the magnetic power of his own thought. Evolution, it is taught, is thus retarded. The "iniquities of man" are the self-produced development of those seeds, which are in the power of each. They may be brought to fullest flower, or left to remain dormant. Or they may be destroyed in their lower essence and aspect, by conscious Egoic use.

The "Walt Disney" caricatures of the types of "human" gossip, portrayed by animals may in a sense be closer to truth than was ever intended. For it is but a play upon the animal nature in human kind. All elder nations, perhaps old Egypt preëminently, were versed in the profound knowledge of the relation between human and animal "monad." They used jackal, ibis, hawk, amphibians and other animals to execute the genuine reality of such relationship. Nor is it hard to decide today what is the origin of the skandhas which create the tiger, the wolf, the serpent, the dove. No man, until put to final test, knows the dynamic force of these elements in his own skandhic make-up. Or, so it is taught in Theosophy.

The skandhas, our attributes and tendencies, our human hopes and fears, urges and weaknesses, desires and passions, do not die at dissolu-

tion of the body. They are immortal parts through association with an immortal Being. They form the basis of the materials used again and again, now strengthened, now weakened in their hold. They are the essentials of human life on earth. They have their period of childhood, growth, and maturity; they are subject to their own laws of concretion and aggregation, of cohesion and dissociation. They are our small field wherein experiences are generated; our worst foes, or helpers to a certain stage; all depending on our knowledge of what bodily existence is for. They are our personal karma. Likewise, they are living parts of the whole; the faithful reflectors of what they are taught, the carriers of all residues from the past. They can not be shaken off, blotted out of existence. They are at once the school of life and the pupils. If made into servants by right thought consciously evolved, they will become on earth, in a body, the bases of god-like powers.

TIME AND SPACE

Towards the end of his life, man grows physically weaker and gradually sinks back into the psychic universe. Time and space lose their precision and the reality which they have during his more mature years. Just before death, he can have glimpses of the mysterious world into which he is about to enter. It can also happen at any time of life that a man in danger has a short feeling of impending death. It is not rare, then, that the whole of his life projects itself through his mind in a split second. The lamas *gomchens* [in Tibet] explain this by saying that the victim has temporarily fallen into a psychic state in which all notions of time and space are temporarily abolished; the gates of his subconscious mind, in which every single detail of his life has been registered, are temporarily opened and close up again as soon as the feeling of impending death disappears.

—AMAURY DE RIENCOURT

THE PILGRIM'S DUE

LAW declares for the principle of human rights. The United Nations Charter has for substratum a declaration of the rights due the individual. Karma pronounces for each one's due, awarding an enduring judgment. Can we fulfill the obligation of what is owing to the individual? Individual man—does he understand and carry out justly that which is due another? Does he always abide in precept that first foundational rule, "to thine own self be true," and act accordingly?

Service, to be such, is as the sun's beam which does not select and reject the object of its nourishment. What does responsibility to the individual mean? Will considerateness, necessary and noble in motive, suffice in its discharge? Is responsibility to the individual found, perhaps, in codified legislation personally adapted to the "shalts" and "shalt nots" needed for the ethics of the cycle? Or is it something more?

"Due," and its giving, is hardly dismissed by performance of ritual, praiseworthy though it is when contrasted with duty's general neglect. Responsibility to the individual, to other individuals, to souls, is a growth from a deep, little-known root. To feel its presence one needs a self-compelling basis in thought as well as feeling. Personalities smother its struggling vitalities, which demand a fast that cleanses the soul's atmosphere to detect the small admonishings. We are required to exercise St. Paul's sort of charity. Such responsibility rises beyond the personal with even the first stirrings of those seedling shoots. Or else *they* have no rise—the factors of soul growth.

What of the unfriendly, who need not your services, or regard with suspicion your slightest overture? What of those who would mislead, beguile, extort? What of the unjust and those who care not? To these, we may at least give justice in thought and act—remembering that *fear* is the great motor that drives the lives of the many. Duty is the Soul's due; it is not a matter for our decision. I will trust my brother, not just once, but seventy times seven, as the Scripture enjoins. This is not multiplication, but a symbol to designate the duty outside conventional and conservative limits. It may be that such asseveration is the very law by which man acquired his right to be human; an ancient pact made with all other incarnating human souls—trusting and trusted "brothers"—

adherence to which keeps him human. It is a pact to which man's divine spirit, the one self, is signatory since man is man.

How many lives have we not lived together before this one, in forgotten eras, alike suffering together? Conditions may now be reversed. Today I am not the offender, perhaps, but what of yesterday? And did my brother not forgive me then? Today he may take my good name and rob me of place, impoverish and imprison me. Is he my enemy? Does Karma err? Who shall measure the damage done to a soul by judgment passed in error? The form deceives; *ego* insists that "I am myself and no other."

If I believe there stands within me, and so behind the darkened mask on every man, the same silent Watcher, divine Sufferer and Sacrifice, am I not bound to allegiance? Is only this to be distinguished as *Comedia Divina,* and only that as *Tragedica Divina?* If I do not know that hostile nature, foreign race, unlike pigmentation, untrustworthy and repugnant mien, rapacity, still cloaks a pilgrim Soul, shall I be compelled to do service, in the turmoil of my hatred of the vice and crime which blast the soul, in the name of Duty? No, and yet the need is there.

The Ageless Archetypes

There can be no doubt that no matter how unilluminated the stark-naked Australian savages may seem to us, their symbolical ceremonials represent a survival into modern times of an incredibly old system of spiritual instruction, the far-flung evidences of which are to be found not only in all the lands and islands bordering the Indian Ocean, but also among the remains of the archaic centers of what we tend to regard as our own very special brand of civilization. Just how much the old men know, it is difficult to judge from the published accounts of Occidental observers. But it can be seen from a comparison of the figures of Australian ritual with those familiar to us from higher cultures, that the great themes, the ageless archetypes, and their operation upon the soul remain the same.

—Joseph Campbell

ON THE LOOKOUT

Shift of Emphasis in Parapsychology

A brief review of present knowledge in the field of parapsychology, "The Uncomfortable Facts About Extrasensory Perception" (written by Ian Stevenson, M.D., of the University of Virginia, and appearing in July *Harper's* Magazine), calls attention to a "shift in emphasis on the part of parapsychologists":

> Parapsychologists believe the case for the occurrence of extrasensory perception is so solidly established that they see no reason to engage in further combat with the die-hard skeptics who remain obdurate, not —as the proponents see it—from lack of evidence, but rather from failure to examine or accept the evidence already abundantly available. Today parapsychologists insist that the fact of extrasensory perception is beyond debate, and they are therefore working more and more toward *understanding* extrasensory perception (and kindred phenomena) with regard to its processes and its relations to other parts of scientific knowledge.

This effort to *understand* leads in a direction which H. P. Blavatsky indicated (*Isis* I, 124) as desirable: "What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification —for trained observers and competent analysts."

Enlarging Vistas

After sketching very briefly the history of parapsychological interest, beginning with the inception of the Society for Psychical Research in the latter part of the nineteenth century, and indicating the various kinds of phenomena that have attracted the interest of parapsychologists (clairvoyance, telepathy, apparitions, and the like), Dr. Stevenson describes at greater length the experiments of Dr. J. B. Rhine and Dr. S. G. Soal. In spite of the fact, Dr. Stevenson says, that "parapsychologists remain few and short of funds . . . the work continues and slowly expands, in the discovery of fundamental data and in making ties with other branches of science for which it may become increasingly relevant." Dr. Stevenson concludes:

> The facts of extrasensory perception and kindred phenomena may not alter greatly our view of the physical world. They will, I believe, revolutionize our view of man. It is perhaps not more surprising that a man should influence the fall of dice thrown by a machine than that he should activate his own hand to throw the dice. In either case, a man's mind acts on a physical object whether dice or his own hand. But we do not know how mind acts on matter—whether part of the same organism or outside it.
>
> Many persons have thought that mind is merely a name for certain kinds of experiences; that minds have no real existence; and that mental activity cannot occur apart from the brain. A number of evidences interfere with the acceptance of this view. Parapsychological studies provide one group of such evidences. For they show that the mind can function without its physical senses. Thus they open—or re-open as religious believers would say—the possibility that the mind can also function without the brain or body to which those senses are attached.

Unusual Psychic Experiences

Two cases of what some parapsychologists call "teleportation," and Dr. Stevenson calls "out-of-the-body experience," have recently come to the latter's attention. It seems clear that both are instances of involuntary withdrawal of the inner from the outer body, so that the "astral double" appears to others as the real person. The voluntary use of this power is noted by H. P. Blavatsky in *Isis* I, 476:

> Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be.

Astral Projection?

The first case is that of a young man, Mitchell Champion, who, while convalescing from a near-fatal brain injury, decided to visit a little-known island in the Mediterranean which he had read about years before and had thereafter longed to visit. Arriving at his destination, Champion was greatly mystified when the hotel staff greeted him by name and welcomed him "back again." They in turn were as deeply perplexed when Champion insisted he had never been there before. Later, he met others who greeted him joyfully, but whose joy changed to hurt on Champion's failing to recognize them.

Looking for Answers

Finally, when Champion had succeeded in convincing his "former" friends that he was thoroughly sincere in saying he had never been on the island, one of them, Alexis, handed Champion a snap-shot of himself which Alexis said had been taken there "over a month ago."

Determined to find some explanation, if possible, for the riddle, Champion and his friends referred to his case-history, which the doctor had sent along. There they found a notation: "During corrective surgery the patient developed cardiac arrest. For a period in excess of four minutes all respiratory and cardiac function ceased, so that to all indications the patient was dead." Following resumption of these functions, the patient lay in a profound coma until May 30—the very day on which Champion had suddenly, and without farewells, left the island.

Champion turned to Alexis for an explanation, but Alexis shook his head. "I am an old man, yet I do not know the answer. But do you really think there are no larger answers to many questions than the small answers we can supply?"

Three-way Simultaneous Experience

The second phenomenon which we note is of interest largely because of the different levels of perception involved: the husband "dreamed," the cabin-mate "saw," and the wife *experienced* the incident. The following is taken from Dr. Stevenson's article:

> A Mr. Wilmot was crossing the Atlantic from Britain to rejoin his wife in the United States. He shared a cabin with another man. The cabin had a sloping side so that the upper berth was set back from the lower one. One night during a storm, Mr. Wilmot thought he dreamed that his wife came to the cabin, hesitated at the entrance, then entered and kissed him. When he awoke, his cabin-mate reproached him for having a female visitor and then described the appearance of his wife exactly as Mr. Wilmot had seen her in his dream.

The story continues in Mr. Wilmot's words:

> [When Mr. Wilmot landed and met his wife] almost her first question when we were alone was, "Did you receive a visit from me a week ago Tuesday?"
>
> "A visit from you?" said I. "We were more than a thousand miles at sea." "I know it," she replied, "but it seemed to me that I visited you." "It would be impossible," said I. "Tell me what makes you think so."

Out-of-the-body Experience

> My wife then told me that on account of the severity of the weather and the reported loss of the "Africa" . . . she had been extremely anxious about me. On the night . . . when the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o'clock in the morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my stateroom. "Tell me," she said, "do they ever have staterooms like the one I saw where the upper berth extends further back than the under one? A man was in the upper berth looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you and embraced you and then went away."

Neither "One Step Beyond" (Alcoa Presents) nor Dr. Stevenson offer any explanation for these occurrences; indeed, parapsychologists have no valid basis for explanation. This is one phenomenon they have yet to "understand," and without some conception of the various "sheaths of the soul," that will take some doing!

Penicillin Again

Just as we are becoming accustomed to warnings against the over-use of penicillin, we find *Newsweek,* March 16, noting that a "penicillin specially 'tailored' to attack specific diseases which have heretofore been resistant to it may soon be on the market." The "basic active form" of penicillin, it seems, has now been isolated by researchers at the Beecham Laboratories in Surrey, England. Some of the expected results are:

> With the pure parent compound now at their fingertips, chemotherapists will be able to add any side-chain they want, adapting penicillin's chemical "personality" to cope with one specific organism that has grown resistant to present types of the drug.
>
> Penicillin can be modified "at will" as necessary, to prevent the discomfort which some patients, allergic to the drug, experience.
>
> With penicillin's basic structure available to them, drug manufacturers can turn out large quantities of modified penicillin faster and more efficiently by using chemical synthesis to produce it instead of the trial-and-error method now involved in making new mold brews.

A Sane View of Disease

Time for April 6 reviews a recently published book—one which Lookout may wish to discuss more fully later—*Mirage of Health,* by

René Jules Dubos, of the Rockefeller Institute for Medical Research. According to *Time,* Dr. Dubos does not believe that isolating the bacterium that causes an infection or discovering a new wonder drug is necessarily a "step toward a hygienic utopia in which disease and premature death will have no place"; rather, he believes that "disease is an aspect of man's adaptation to his environment, and as his environment changes, so do his diseases." Paraphrasing Dr. Dubos, *Time* continues:

> Modern science's role in defeating infectious diseases has been greatly exaggerated. Many of the most terrifying—leprosy, plague, typhus—had all but disappeared from Europe before serums, vaccines and drugs were developed to combat them. Discovery of the microbe that causes a disease is not necessarily the most important factor in halting its ravages.

The Changing Picture

The review notes that an outbreak of cholera in London in 1854 was checked merely by removing the handle of a town pump; that since the cholera vibrio was found "volunteers have guzzled billions of them without getting sick—and now the disease, if it develops, can be treated simply by replacing body fluids, without serums or antimicrobial drugs." Further—

> Medicine's apparent triumphs are mixed blessings. Insulin's effectiveness not only prolongs the diabetic's life but increases the risk that he will pass on a tendency to the disease to his children. If this happens often enough, "Society may face medical, economic and ethical problems for which it is not prepared."
>
> Dr. Dubos is convinced that in the future, as in the last 100 years, social reforms will do as much as doctors and drugs to eradicate preventable disease. But man, he insists, must face hard facts with hard-headed realism. Disease does not surrender unconditionally. The very sanitary techniques that did so much to control infections in the 19th century set the stage for the ravages of polio in the 20th.

Medicine Comes Full-cycle

The modern American is "kidding himself" about how healthy he is, says Dr. Dubos; for "a man of 45 has little greater life expectancy than had his grandfathers. . . . One may wonder indeed whether the pretense of superior health is not itself rapidly becoming a mental aberration." The gist of the matter, according to *Time,* is:

> Too often the goal of health planners "is a universal grey state of health corresponding to absence of disease rather than to a positive

attitude conducive to joyful and creative living." In fact, Dr. Dubos contends, as medicine becomes more truly scientific, it makes a full-cycle turn to Hippocrates' view of health as harmony between the individual and his environment and the various forces at work in the body. But this adjustment cannot be static, because man is forever evolving: "Wherever he goes, whatever he undertakes, he will encounter new challenges and new threats to his welfare. . . . Disease will remain an inescapable manifestation of his struggles."

Apologia for Samkara's Philosophy

A penetrating analysis of Advaita philosophy, titled "Samkara on God, Religion, and Morality," appears in *Philosophy East and West,* October 1957-January 1958. (Theosophists will recognize Samkara as Sankara, or Sankaracharya.) Dr. S. N. L. Shrivastava, the writer of the article, attempts to refute critics who assert that "the climate of his [Samkara's] philosophy is hardly favorable to religious and ethical life." Dr. Shrivastava continues:

> It is said that Samkara destroys the very basis of religious or devotional life by declaring the phenomenality of God and dries up the very springs of ethical conduct by making cessation from activity and absorption into the attributeless *Brahman* the goal of life. In the philosophy of Samkara, it is argued, God is accorded a reality lower than the Highest or the Absolute, and this militates against the religious spirit, which cannot but take God to be the highest reality. Moreover, it is pointed out further, a God which has only a phenomenal reality and is destined to be negated or canceled in the highest experience cannot be the God whom the devotee would consider worth his while to worship. Nor can that highest reality, the attributeless and impersonal *Brahman,* from the very nature of the case, evoke devotion in man's heart.

Summary of Samkara's Philosophy

The ideas that have lent some degree of plausibility to these criticisms are summarized by Dr. Shrivastava:

> (1) Samkara's distinction between God and the Absolute, the *Saguna Brahman* and the *Nirguna Brahman,* the former having only a phenomenal and lower order of reality than the latter and also negatable in the higher experience of the latter.
>
> (2) The *Nirguna Brahman,* the highest reality of Samkara's conception, is a blank, featureless, abstract, and impersonal entity which, from the very nature of the case, is unable to become the object of religious devotion. As Radhakrishnan puts the matter in his own in-

imitable and felicitous style, "The world is said to be an appearance and God a bloodless Absolute dark with the excess of light." And again, "The *Nirguna Brahman* which stares at us with frozen eyes regardless of our selfless devotion and silent suffering, is not the God of religious insight."

(3) Samkara emphasizes *jnana* or knowledge of the Absolute as salvation, which is the true goal of life, and disparages activity (*karma*) as falling within the sphere of *avidya* or ignorance. In his commentary on the *Bhagavad-Gita,* Samkara has voiced his protest against the possibility of activity's going hand in hand with knowledge. This has been considered to cut across the very roots of ethical life, making it of no value or significance.

The Two-fold Nature of Brahman

The difficulty arises, Dr. Shrivastava believes, from a failure to fully understand Samkara's conception of *Brahman* as "having a two-fold nature . . . the unconditioned and the conditioned." That is, if the abstractions of metaphysical formulations are to affect a person at the level of daily living, the duality of the One Reality must be clearly conceived and strongly emphasized—as it *is,* in the Theosophical formulation (*S.D.* I, 16):

(1) The *Absolute;* the *Parabrahm* of the Vedantins or the one Reality, *Sat,* which is, as Hegel says, both Absolute Being and Non-Being.

(2) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the "manifested." This is the "First Cause," the "Unconscious" of European Pantheists.

(3) Spirit-matter, Life; the "Spirit of the Universe," the Purusha and Prakriti, or the *Second Logos.*

(4) Cosmic Ideation, *Mahat* or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called *Maha-Buddhi.*

The One Reality; its *dual* aspects in the conditioned Universe.

Nothing to Worship?

No Theosophist feels any curtailment of his religious instinct resulting from the impersonality of the One Reality—*Brahman* in Its dual aspect. For—

When the Theosophists and Occultists say that God is no Being, for It is nothing, No-Thing, they are more reverential and religiously respectful to the Deity than those who call God a He, and thus make of Him a gigantic Male. The Logos or Creative deity, the "Word

made Flesh," of every religion, has to be traced to its ultimate source and Essence. Chaos-Theos-Kosmos, the triple deity, is all in all. . . .

The ever unknowable and incognizable, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only sacrificial victims.

(*Fundamentals of Theosophy,* p. 10.)

EACH TO HIS NEED

It is probable that only when an individual is able to cease clinging to the Rock of Ages and take steps in the direction of self-reliance is he able to dispense with some sort of personal God; but when he does this, he will find, Dr. Shrivastava believes, that Samkara's philosophy does not stultify the religious instinct. As Dr. Shrivastava expresses it:

Brahman, as the unconditioned, as transcending all *upadhis,* is the ineffable, inexpressible by any word denoting class, attribute, action, or relation; as conditioned by *maya*—its other facet—it is the *fons et origo* of the entire universe. . . . True, for Samkara . . . religion, with its distinction of the devotee and the object of devotion, and also morality with its distinction of good and evil, are things which have to be transcended eventually in a higher experience. . . . Prior to the attainment of this state of being, none of the distinctions of ordinary experience, such as the distinction of God, world, and individual souls, and the distinctions of good and evil, are invalidated by Samkara.

MENTAL ILLS COMMUNICABLE?

Dr. Gunnar Gundersen, president of the American Medical Association, "suggested today that mental illness may be a communicable disease, somewhat like tuberculosis." (New York *Herald Tribune,* Nov. 21, 1958.) The *Herald-Tribune* quotes Dr. Gundersen:

We know that healthy ideas can be communicated to persons in the mass, and we therefore must suspect that sick ideas also can be similarly communicated. We need to understand what the susceptibility and resistance of our population is to these kinds of illnesses.

The *Herald-Tribune* continues its account:

In drawing a comparison between mental illness and tuberculosis, Dr. Gundersen remarked that the causative agent—in the latter case, the tubercle bacillus—does not produce the disease unless it finds a receptive environment.

He also said mental disease has reached the proportions of a world-wide epidemic, in which hundreds of thousands of persons are made mentally and emotionally ill by a multiplicity of factors.

Susceptibility to Contagion

By referring to Robert Crosbie's article on "Susceptibility to Epidemics" (Theosophy 20:220), we may see that while his statements regarding medical schools and schools of mental healing no longer furnish a complete characterization, yet, even now the medical profession as a whole has no philosophical explanation, such as Theosophy provides, for established clinical facts:

> As theosophical students, we have to consider the various fields in which *effects* are observed and experienced. These fields are, the body and its circumstances; the mind and intellect; the psychic and astral planes. The medical schools do not treat diseases from any other point of view than the physical one, generally speaking, and thus can apply only alleviative remedies at best, without destroying causes. The schools of mental healing ignore the bodily field, and place their reliance on prescribed modes of thinking, taking it for granted that the mental plane is the seat of causation.
>
> So far, none of the many schools has realized that Man is not his body, his mind nor his circumstances, but the Thinker within, who by his ignorance and desires is the cause of all the sorrow and suffering and disease which he experiences . . . The Thinker or real man is the experiencer of the various effects produced, whether these be psychical, mental or physical. . . .

The Position of Theosophy

> Theosophy shows that there is a state of subtle substance that surrounds our earth, as it does every other, an envelope as it were, which is the receiver and container of the moral and physical emanations of the earth and its inhabitants; these are all converted into their subtlest essence, and radiated back intensified, thus becoming *epidemics*—moral, psychic and physical. . . .
>
> Another angle to the question lies in the fact that every human being contains in germ every defect that exists anywhere in the race, any one of which may spring into activity under favorable conditions; in this the imagination or image-making power of the Thinker may at any given time fertilize a germ that otherwise would remain latent. When we study the question from every point of view, we will not be disposed to place our reliance on phrases, but rather upon the inexorable law of our own being, which, however we may presently think, desire or feel, will bring us weal or woe as we have earned them.

CONFIRMATION

Theosophical protest against widespread use of hypnosis is not, apparently, the only voice crying in the wilderness. Following in the tradition of Freud, the Father of Psychoanalysis, Dr. Harold Rosen, a Johns Hopkins University psychiatrist, warned the American Medical Association that many "misuses" of hypnotic technique need to be corrected. The Chicago *Daily News,* June 11, reports:

> Dr. Rosen declared that too many practitioners, including doctors of medicine, are using hypnosis without proper understanding of what motivates human behavior. If such relationships are not understood," he declared, "harm can result. Indiscriminate hypnosis may be dangerous."

Condemning the short courses for physicians and dentists that teach hypnosis without considering the basic drives of patients, Dr. Rosen comments: "There's no trick to teaching hypnosis. It can be learned in half an hour. It takes more skill for a cab driver or policeman to deliver a baby than to learn how to hypnotize a patient."

A DANGEROUS GAME

The account continues:

> Before anyone tries to remove anxiety or apprehension from a patient by hypnosis, he should know what causes the anxiety; otherwise he's "playing with dynamite," Dr. Rosen said.
>
> He told of a person who underwent hypnosis to stop smoking. She did cut down on her cigarette intake, only to become a compulsive overeater. After putting on 40 pounds, she again was hypnotized and her appetite controlled. But then she became an alcoholic.
>
> She then wished to become hypnotized to stop her alcoholism, but this was not done, since without any psychiatric treatment it was felt she might next develop addiction to narcotics, Dr. Rosen said.

While Dr. Rosen admitted that hypnosis has "tremendous potentialities in medical practice if used on selected patients," he cautioned that "its use to remove pain caused by an undiagnosed cancer or other organic condition would be a serious misuse."

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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